

# **MAULANA**

## **AHMED RAZA KHAN & BARELVIS**

### **CRUSHED**

**"In this short article, we hope to clarify to the respected reader the names of the great Ulama from the early part of the 20th century who were living in the Holy cities of Makkah and Madinah, followed by the Ulama of the most famous Sunni institute in the world: Jami al-Azhar, in Cairo, Egypt, and lastly the Ulama from the honorable and lauded land of Shaam (Syria) - who all unanimously testified to the truthfulness, honesty, scholarship, and most importantly that the Ulama of Deoband were Sunni Muslims belonging within the true manifestation of the Ahl-ul-Sunnah Wa'l Jama'ah. In doing so these very Ulama repudiated all the claims made against the Ulama of Deoband by Ahmad RAZA KHAN Barelvi of India, in the early 1900's." -Kareem Abdullah of UK**

**Ahmad Raza Khan** made the great accusation in his **Husam al-Haramayn** and followed up in his **Tamheed-e-Iman**, that the four Illustrious scholars: Maulana Khalil Ahmad al-Sahranpuri, Maulana Rashid Ahmad al-Gangohi, Maulana Ashraf Ali Thanawi and Maulana Qasim Nanautwi all became unbelievers and apostates from the deen of Islam. He did not stop at that heinous point, but went on to declare quite blatantly that: **"ANY PERSON WHO DOUBTS THE KUFR OF THESE PEOPLE WILL THEMSELVES BECOME KAFIRS!"** (See the preface to his Tamheed-e-Iman, p. v, by the South African Barelvi who called himself the "Khadim-e-Raza: servant of Rida Khan", Mohammed Bana, dated 19/10/87).

**In the preface to Tamheed-e-Iman by the above named South African Barelvi,**

he listed a number of Ulama who initially signed in favour of **Ahmad Raza Khan's** Husam al-Haramayn. Below, is a list of the names of all the Ulama who either withdrew their signatures or categorically included their certificatory letters and signatures in repudiation of **Ahmad Raza Khan** and his followers, and more importantly to vindicate and exonerate the perfidious allegations made in his **Husam al-Haramayn**. All of the names listed immediately below can be found in the comprehensive list composed later from Shaykh Khalil Ahmad's: al-Muhannad ala'l Mufannad (see later).

### **ULAMA OF MAKKAH:**

- 1) Ustad-al-Haram - Mufti Muhammad Saeed Shafi'i
- 2) Mufti Abid ibn Husayn al-Maliki
- 3) Mufti Ali ibn Husayn al-Maliki

### **ULAMA OF MADINAH**

- 1) Mufti of the Hanafi's - Tajuddin Ilyas
- 2) Shaykh of the Maliki's - Mufti Sayyid Ahmad of Algeria
- 3) Mufti Khalil ibn Ibrahim Kharbuti
- 4) Shaykhud-Dalail - Mufti Sayyid Muhammad Saeed
- 5) Shaykh Umar ibn Hamdan al-Mahrasee
- 6) Mufti of the Shafi'is - Sayyid Ahmad Barzanji
- 7) Mufti Muhammad Aziz al-Maliki
- 8) Mufti Abdul Qadir Tawfiq - Teacher in Masjid al-Nabawi

The prefacer, Mohammed Bana, the self proclaimed Khadim-e-Raza said after giving his superseded list which he did not admit to or seem to know of (p. vi):

"Readers are requested that in view of the warning by the leading Imams and Islamic Jurists of Haramain Shareefain they should NOT DOUBT the kufr of those Ulama of Deoband and expose their own Imaan to danger." Then he said under the heading: "Truly Surprising and Shocking": "It is indeed surprising and shocking that after these Ulama of Deoband were declared kaafirs none of them even bothered to defend their kufr. Numerous books by the Ulama-e-Ahle Sunnat were written refuting their statements but these insolent Ulama remained silent throughout their lives with the kufr fatwas hanging over their heads right up to their deaths. They neither denied the statements were theirs nor made any attempts to clarify these statements of kufr, refute or explain that they did not mean to say what the entire leading Ulama of Makkah, Madinah and India had understood..."

I say: This is far from the truth and it is the most deceitful way of hoodwinking the general Muslim population. It is not just a slander against the Deobandi's but is also a way of beguiling not just the truth, but even deceiving the Bareilvi mass's; for we have already shown that these Ulama of Deoband did reply to Rida Khan and his cohorts, and all the major titles have been given with the names of the publishers to demonstrate the deception of anyone who claims such things like Mohammed Bana. What will shock him and his ilk is what shall be mentioned below and the list of Ulama who later withdrew their signatures and found in favour of these very same Ulama of Deoband, to be pious scholars from amongst the Sunni Ulama.

There are 7 specific books, which clarify the status of the Ulama of Deoband to be pious Sunni Muslims, and ultimately demolish all Barelvi allegations and slanders. The first being the work: *Al-Muhannad ala'l Mufannad* (also known as *al-Tasdeeqat li-Dafa al-Talbeesat*), and is usually known commonly as: *Aqeeda Ulama Ahl-e-Sunnat Deoband*, by the great scholar and Muhaddith that Rida Khan called an unbeliever, and he is, Maulana Khalil Ahmad al-Sahranpuri (d. 1346 AH). This book contains some 26 questions asked by the Ulama of Hijaz to the Ulama of Deoband with regard to questions that could be used to detect if the Deobandi Ulama that Rida Khan declared unbelievers were in essence what he claimed! The answers proved conclusively that the Ulama of Deoband were Sunni's, not Wahhabi's, and far from the label of unbelief pronounced by Rida Khan, and his followers up until this day. This book contains a great number of certificatory letters and signatures by the Ulama of Hijaz, al-Azhar and Shaam.

A host of Indian subcontinent Ulama also endorsed this book. We shall list all the names shortly with the dates they actually signed their declarations in favour of all the Deobandi Ulama that Rida Khan made takfeer of. *Al-Muhannad ala'l Mufannad* was written originally in Arabic, unlike Rida Khan who based his false and exaggerated allegations based on his own Arabic translations of the misinterpreted quotes from the four Deobandi Ulama - who all wrote their works under examination in Urdu only. Since hardly any of the Ulama of Makkah and Madinah knew any Urdu they could not check the claims made by Rida Khan from the works of the Deobandi Ulama, but had to rely on Rida Khan's own Arabic translations. This was the first way of misinterpreting and in reality deceiving the Ulama of Hijaz.

It would have been more scholarly and honest if Rida Khan actually went and approached the 4 Deobandi Ulama who were all alive in his own time, and asked them personally what they meant by their statements, that he, Rida Khan, seems to have clearly misunderstood. If one was to ask oneself why Rida Khan failed to take on this path, one can only entertain one conclusion. Namely, he was out to get his contemporaries who were very popular and especially so in eradicating innovations and superstitions currently prevailing in India during British colonialist rule. Ahmad Rida Khan and his followers had realised that the Ulama of Deoband had succeeded in founding a great Madrasah under the Dars-e-Nizami syllabus to produce scholars for all India since 1867. At that time Rida Khan was just 11 years of age but he and his ilk had realised that the Ulama of Deoband in the tradition of Shah Waliullah of Delhi, had managed to produce a large following, a great number of educated scholars, and a number of scholarly works.

All of this was not in the interest of the Barelvi's who had failed to match the scholarship, and even establish a proper Madrasah to create Ulama in the same grandeur and rank as Darul Uloom Deoband. Even today hardly anyone talks about a famous Madrasa in the hometown of Rida Khan, known as Bareilly. Whatever they have today in the name of a Madrasah is far less known than Darul Uloom Deoband in all India or the rest of the world. So, it seemed natural for Rida Khan and his cohorts to knit-pick on any issue which could cause his young movement to blossom; especially since he supported a number of practices which were initially alien to the first three pious generations of Islam (Salaf us-Salihin). He knew very well that the Ulama of Deoband were mounting a campaign to return to following strict Sunni Islam, which was as close as possible to the practice of the Salaf, as interpreted by the great Imam, Abu Hanifah, rahmatullah alayhi.

With this begrudging and impudent attitude, Rida Khan mounted a campaign

against all of his contemporaries from all the Sunni factions, which opposed his ideology. He mounted his campaign heavily on the Ulama of Nadwa in Lucknow, the Wahhabi's who labelled themselves as Ahl-e-Hadith, and most heavily against the most successful group, the Ulama of Deoband, who were and continue to defend the true teachings of the Qur'an and Sunnah, and fight the baseless innovations which were current in his time and unfortunately so still in our times. Prior to his writing his Husam al-Haramayn, Rida Khan was virtually unknown as a major scholar of Islam in comparison to his contemporaries.

The second of the books in refutation of Rida Khan, was a direct reply to his Husam al-Haramayn, and this was written by his contemporary Deobandi Ulama which included: Shaykh Khalil Ahmad al-Sahranpuri, al-Sayyid Husayn Ahmad al-Madani, and Shaykh Muhammad Manzur Nu'mani. The title of this work was: Aqaid Ulama-e-Deoband aur Husamul-Haramayn ka mukammil Jawab. This book also contained the signatures of some 14 Ulama from Makkah and Madinah, in reply and direct opposition to Rida Khan. The names will be presented below.

The third of the books in reply to Rida Khan was Ghayatul Ma'mul by the Mufti of the Shafi'is in Madinah, Sayyid Ahmad al-Barzanji. Note, he is scholar number 11 of the Madinan Ulama in the Barelvi list above. The scholars who condemned Rida Khan in this book will be listed below. One should ask oneself why this Mufti who was initially a signatory to Husam al-Haramayn later refuted Rida Khan?!

The fourth and fifth booklet were actually written by Maulana Ashraf Ali Thanawi himself, after he was asked some questions regarding the allegations made by Rida Khan against his Hifz al-Iman. The titles of these 2 works are: Bastul-Banan li-Kaffil-Lisan an Kitabi Hifz al-Iman, written in the year 1329 AH in reply to questions put to him by Maulana al-Sayyid Murtada Hasan from Chandpur; and the second work was entitled: Tagyeerul-Unwaan fi Ba'di Ibaaraati Hifz al-Iman, written in the year 1342 AH, in answer to another question put to him.

The sixth work was a book entitled: Al-Sahm al-Ghayb fi kabd Ahlul Rayb by al-Shaykh al-Sayyid Muhammad Anwar Shah al-Kashmiri (d. 1352 AH). This work was mentioned by the late Shaykh Abdal Fattah Abu Ghudda in his editing of Shaykh al-Kashmiri's book: al-Tasreeh bima Tawatur fi nuzul al-Masih (p. 30). It was written in Persian and Shaykh Abdal Fattah mentioned that it was written specifically against the Barelvi's (Shaykh Abdal Fattah did not show any respect to the Barelvi's or their leader, Rida Khan on that page). Shaykh Abdal Fattah declared Shaykh al-Kashmiri to be the Imam of His Age (Imam al-Asr).

The seventh work was written by Shaykh al-Sayyid Husayn Ahmad al-Madani in 3 volumes and it is entitled: al-Shihab al-Thaqib ala'l Mustariq al-Kadhib. This is the most extensive reply in the time of Rida Khan. Note, all the scholars who replied to Rida Khan from amongst the Deobandi Ulama were living contemporaries of Rida Khan.

These are seven titles known to myself in refutation of Rida Khan in his life time, and with all these facts taken into consideration, one can only conclude that Barelvi's who spread rumours and hyperbole against the Ulama of Deoband, are either plain ignorant of these works which are all in print even today, or they have been lying against all Muslims, be they Barelvi or not. And, success comes from Allah and delusion from the Shaytan. All the above titles

with another 18 more titles have been fully listed with the names of their authors and their publishers in another article, Alhamdulillah.

**THE ULAMA OF MAKKAH, MADINAH, AL-AZHAR AND SYRIA WHO  
TESTIFIED IN FAVOR OF THE ULAMA OF DEOBAND AND  
DISTANCED THEMSELVES FROM AHMAD RIDA KHAN AND  
HIS ALLEGATIONS, AS LISTED IN: AL-MUHANNAD ALA'L  
MUFANNAD**

The following is a full list of all the Ulama who testified in favour of the Ulama of Deoband in repudiation of Ahmad Rida Khan, his followers and their allegations. The honorific titles and descriptions given to the Ulama below are based on what has been listed at the beginning of each testificatory letter from Hijaz, al-Azhar and Syria.

**THE ULAMA OF MAKKAH AL-MUKARRAMA:**

- 1) Muhammad Saeed Ba-baseel al-Shafi'i, Teacher & Imam and Khateeb in Masjid al-Haram.
- 2) Ahmad Rasheed al-Hanafi. His letter was dated as being written and signed on Friday 17th of Dhil Hajj 1328 AH.
- 3) Muhibud-Din al-Muhajir al-Makki al-Hanafi - Imam Junayd and Imam Shibli of his time for his extreme piety.
- 4) Al-Shaykh Muhammad Siddiq al-Afghani al-Makki - who was called the Imam of the Awliya and Arifin
- 5) Hadrat Maulana al-Shaykh Muhammad Abid (ibn Husayn) - Mufti of the Maliki's.
- 6) Hadrat Maulana Muhammad Ali ibn Husayn Maliki - Teacher in the Haram Sharif

**THE ULAMA OF MADINAH AL-MUNAWWARA**

- 7) Sayyid Ahmad Barzanji al-Shafi'i - he wrote a lengthy certification which was written on the 2nd day of Rabiul-Awwal in the year 1329 AH. He was also the author of a specific refutation of Rida Khan, as has been mentioned above.
- 8) Shaykh Rasuhi Umar in the year 1322 AH. He was a teacher in Madrasa al-Shafa
- 9) Mullah Muhammad Khan in the year 1326 AH. He was a Hanafi scholar from Bukhara originally and he was a teacher in the Masjid al-Nabawi
- 10) Shaykh Fayd al-Karim Khalil ibn Ibrahim, teacher in the Haram al-Sharif al-Nabawi
- 11) Syed Ahmad al-Jazairi - Shaykh of the Maliki's and a teacher in the Masjid al-Nabawi.
- 12) Shaykh Umar ibn Hamdan al-Mahrasee - Servant of Knowledge in the Masjid al-Nabawi
- 13) Shaykh Muhammad Zaki al-Barzanji - Servant of Knowledge in the

#### **Masjid al-Nabawi**

- 14) Shaykh Muhammad al-Aziz al-Wazeer al-Tunusi - teacher in the Haram al-Sharif al-Nabawi
- 15) Shaykh Muhammad al-Soosi al-Khiyari - teacher in the Haram al-Sharif al-Nabawi
- 16) Shaykh Ahmad ibn al-Ma'mun al-Balgeesh - in the year 1328 AH
- 17) Shaykh Muhammad Tawfiq - teacher in Syria and Khateeb of Jami al-Saruji originally
- 18) Shaykh Musa Kaadim ibn Muhammad - teacher at Bab us-Salam
- 19) Shaykh Ahmad ibn Muhammad Khayr al-Haaj al-Abbasi - teacher in the Noble Mosque
- 20) Shaykh ibn Nu'man Muhammad Mansur - dated 1326 AH
- 21) Shaykh Ma'sum Ahmad Sayyid - Servant of Knowledge in the Haram al-Sharif al-Nabawi
- 22) Shaykh Abdullah al-Qadir ibn Muhammad
- 23) Shaykh Yasin al-Farra al-Dimashqi - dated 1326 AH
- 24) Mullah Abdar Rahman - Teacher in the Haram al-Sharif al-Nabawi
- 25) Shaykh Mahmud Abd al-Jawwad - Servant of Knowledge in the Haram al-Sharif al-Nabawi
- 26) Shaykh Ahmad Bisaati - Servant in the Haram al-Sharif al-Nabawi
- 27) Shaykh Muhammad Hasan Sindi - Servant of Knowledge in the Haram al-Sharif al-Nabawi
- 28) Shaykh Ahmad ibn Ahmad Asad - Servant of Knowledge in the Haram al-Sharif al-Nabawi
- 29) Shaykh Abdullah al-Nablusi al-Hanbali - dated 1328 AH - teacher in Haramain Sharifain
- 30) Shaykh Muhammad ibn Umar al-Fulaani - teacher in the Haram al-Sharif al-Nabawi
- 31) Shaykh Ahmad ibn Muhammad Khayr al-Shanqiti al-Maliki al-Madani - dated 1328 AH

#### **THE ULAMA OF AL-JAMI AL-AZHAR, CAIRO, EGYPT**

- 32) Hadrat al-Shaykh Saleem al-Bashari - Shaykh al-Ulama in al-Azhar
- 33) Shaykh Muhammad Ibrahim al-Qayaani
- 34) Shaykh Sulayman al-Abd

#### **THE ULAMA OF SYRIA**

35) Hadrat Maulana al-Sayyid Muhammad Abul Khayr well known as Ibn Abidin ibn al-Allamah Ahmad ibn Abdal Ghani ibn Umar Abidin al-Husayni al-Naqshabandi al-Dimashqi al-Hanafi - who was a direct descendant of the great Hanafi Faqih and Muhaddith known as Ibn Abidin, author of al-Fatawa al-Shaamiyya

36) Mustafa ibn Ahmad al-Shatti al-Hanbali - who was described as the Muhaqqiq (research scholar) of his time.

37) Mahmud Rasheed al-Attar - who was a well known student of the greatest Muhaddith in his age, and he was Shaykh Badrud-Din al-Hasani al-Hanafi (his biography is on the ASFA forum and in The Reliance of the Traveller, x98, edited by Nuh Keller)

- 38) Hadrat al-Shaykh Muhammad al-Bushi al-Hamawi
- 39) Hadrat al-Shaykh Muhammad Saeed al-Hamawi
- 40) Hadrat al-Shaykh Ali ibn Muhammad al-Dalail al-Hamawi
- 41) Al-Fadil al-Imam al-Rabbani Hadrat al-Shaykh Muhammad Adeeb al-

Hauraani

42) Hadrat al-Shaykh Abdal Qadir

43) Hadrat al-Shaykh Muhammad Saeed - dated 17th of Rabiul-Awwal 1329 AH

44) Hadrat al-Shaykh Muhammad Saeed Lutfi al-Hanafi

45) Shaykh Faaris ibn Muhammad al-Hamawi

46) Hadrat al-Shaykh Mustafa al-Haddad

**ULAMA OF THE INDIAN SUBCONTINENT WHO TESTIFIED TO THE  
26 QUESTIONS AND ANSWERS IN AL-MUHANNAD ALA'L  
MUFANNAD IN ORDER TO DECLARE RIDA KHAN'S CLAIMS TO BE  
BASELESS**

The Ulama of the Indian subcontinent also testified alongside the Ulama from Hijaz, al-Azhar and Shaam that the Deobandi's were pious Sunni Muslims free from the allegations of Kufr thrown at them by Rida Khan and his followers. The list includes the following names:

- 1) Shaykh al-Hind Maulana Mahmud Hasan
- 2) Hadrat Maulana Mir Ahmad Hasan
- 3) Hadrat Maulana Mufti Azizur Rahman, Mufti al-A'zam of Darul Ulum Deoband
- 4) Hakeem al-Ummah Maulana Ashraf Ali Thanawi
- 5) Hadrat Maulana Shah Abdur Rahim Raipuri
- 6) Hadrat Maulana Hakeem Muhammad Hasan
- 7) Hadrat Maulana Qudratullah Muradabadi
- 8) Hadrat Maulana Habibur Rahman
- 9) Hadrat Maulana Muhammad Ahmad al-Qasimi
- 10) Hadrat Maulana Ghulam Rasul
- 11) Hadrat Maulana Muhammad Sahul
- 12) Hadrat Maulana Abdus Samad
- 13) Hadrat Maulana Hakeem Muhammad Ishaq
- 14) Hadrat Maulana Riyadud-Din
- 15) Hadrat Maulana Mufti Kifayatullah
- 16) Hadrat Maulana Diyaul-Haqq
- 17) Hadrat Maulana Muhammad Qasim
- 18) Hadrat Maulana Ashiq Ilahi Meeruthi
- 19) Hadrat Maulana Siraj Ahmad
- 20) Maulana Qari Muhammad Ishaq
- 21) Maulana Hakeem Muhammad Mustafa Bijawari
- 22) Hadrat Maulana Hakeem Muhammad Mas'ud Ahmad Gangohi
- 23) Hadrat Maulana Muhammad Yahya Sahranpuri
- 24) Hadrat Maulana Kifayatullah Sahranpuri

**CERTIFICATION OF LATER ULAMA**

- 1) Hadrat Maulana Qari Muhammad Tayyib - one time Rector of Darul Ulum Deoband
- 2) Hadrat Maulana Mufti Muhammad Shafi (teacher of Shaykh Abdal Fattah Abu Ghuddah)
- 3) Hadrat Maulana Zafar Ahmad Uthmani (also a teacher of Shaykh Abdal Fattah Abu Ghuddah)
- 4) Hadrat Maulana Muhammad Yusuf al-Banuri (another teacher of Shaykh Abdal Fattah)

- 5) Hadrat Maulana Khayr Muhammad Jalandhari
- 6) Hadrat Maulana Mufti Jamil Ahmad Thanawi
- 7) Hadrat Maulana Mufti Mahmud of Multan, Pakistan
- 8) Hadrat Maulana Mufti Abdullah of Multan
- 9) Hadrat Maulana Mufti Abdus Sattar of Multan
- 10) Hadrat Maulana Abdal Haqq
- 11) Hadrat Maulana Muhammad Ahmad Thanawi
- 12) Hadrat Maulana Abdal Haqq Naafi
- 13) Hadrat Maulana Abdullah Bahlawi
- 14) Hadrat Maulana Muhammad Anwar of Faysalabad, Pakistan
- 15) Hadrat Maulana Shamsul Haqq Afghani
- 16) Hadrat Maulana Sayyid Hamid Siyal
- 17) Hadrat Maulana Mufti Rasheed Ahmad of Karachi, Pakistan
- 18) Hadrat Maulana Mufti Muhammad Fareed
- 19) Hadrat Maulana Mufti Ahmad Saeed
- 20) Hadrat Maulana Mufti Muhammad Wajeed
- 21) Hadrat Maulana Ali Muhammad
- 22) Hadrat Maulana Mufti Abdal Qadir
- 23) Hadrat Maulana Muhammad Sharif Kashmiri
- 24) Hadrat Maulana Sayyid Sadiq Husayn
- 25) Hadrat Maulana Abdal Hayy
- 26) Hadrat Maulana Muhammad Abdullah
- 27) Hadrat Maulana Abdas Sattar Tunusi
- 28) Hadrat Maulana Muhammad Sharif Jalandhari
- 29) Hadrat Maulana Nazir Ahmad
- 30) Hadrat Maulana Muhammad Idris
- 31) Hadrat Maulana Muhammad Ali Jalandhari
- 32) Hadrat Maulana Muhammad Ayyub Banuri
- 33) Hadrat Maulana Fadl Ghani
- 34) Hadrat Maulana Fayd Ahmad
- 35) Hadrat Maulana Muhammad Sarfraz Khan
- 36) Hadrat Maulana Qadi Abdal Lateef

### **ULAMA OF MAKKAH AND MADINAH WHO TESTIFIED AND SIGNED AGAINST RAZA KHAN'S: HUSAM AL-HARAMAYN SPECIFICALLY**

Maulana Sayyid Husayn Ahmad al-Madani who was a contemporary of Raza Khan and a resident of the Holy City of Madinah al-Munawwara was one of the Deobandi Ulama who was present in the Hijaz when Rida Khan came to have his book Husam al-Haramayn signed by the Ulama of Makkah and Madinah. After the reality of Rida Khan's deceitful tactics were exposed by the Ulama of Deoband in works like al-Muhannad ala'l Mufannad and many other works, the following Ulama of Hijaz signed against Rida Khan's Husam as mentioned in Shaykh al-Madani's biography: Cherag-e-Muhammad (p. 96):

#### **The Ulama of Makkah al-Mukarrama:**

- 1) Shaykh Abdullah Makki al-Shafi'i
  - 2) Shaykh Shu'ayb al-Maliki
  - 3) Shaykh Ahmad al-Makki
  - 4) Shaykh Abdul Jalil Effendi al-Hanafi
  - 5) Shaykh Ahmad Rashid al-Hanafi
  - 6) Shaykh Muhibuddin al-Hanafi
  - 7) Shaykh Muhammad Siddiq Afghani al-Makki
- The Ulama of Madinah al-Munawwara
- 1) Shaykh Yasin Misri al-Shafi'i



- 2) Shaykh Abdullah al-Nablusi
- 3) Shaykh Abdul Hakim Bukhari al-Hanafi
- 4) Shaykh Mullah Shankar Bukhari
- 5) Shaykh al-Sayyid Muhammad Amin Ridwan Shafi'i
- 6) Shaykh Effendi Ma'mun al-Bori
- 7) Shaykh Fatih Tahiri al-Maliki

**Finally**, the Chief Mufti of the Shafi'i's in Madinah al-Munawwara also wrote a book against Ahmad Rida Khan once the reality of his treachery against the Ulama of Deoband, Makkah and Madinah came to light. The full details behind this are mentioned in the book: *Cherag-e-Muhammad* by Shaykh Zahid al-Husayni. Details are found in another article. The Mufti in question was Sayyid Ahmad al-Barzanji, who was one of the Ulama who initially signed in favor of Rida Khan's *Husam al-Haramayn*. Let us repeat the details behind Sayyid Barzanji's book and the Ulama who testified against Rida Khan.

**Ghayatul Ma'mul fi Ilm Ghayb al-Rasul of Sayyid Barzanji was written in refutation of Ahmad Rida Khan's views on Ilm al-Ghayb (Knowledge of the Unseen) possessed by the Holy Prophet - sallallahu alaihi wa sallam. Here are some quotes from this book.**

**On page 28, Shaykh Barzanji said that Raza Khan was: "One who stuck to his deviant beliefs because of his stubbornness and animosity..."**

**Also on the same page: "(He) acknowledges himself to be a scholar, whereas the thing he claims for himself (ilm) was never given to him...."**

**"His ta'weel and tahreef (interpretation and wilful changing of the truth) is an example of extreme treachery and obvious ignorance.."**

**"He (Rida Khan) is an ignoramus..."**

**These statements were conferred also by the following Ulama:**

**i) Shaykh Abdal Qadir Tawfiq al-Shalabi al-Tarablusi al-Hanafi, who later resided in Madinah al-Munawwara. He added on page 33 that Rida Khan was a "quarrel monger" and his (Rida Khan): "Beliefs are a pile of lies,**

**false allegations and completely against religious teachings..."**

**ii) Shaykh Fatih al-Tahiri, Muhaddith and Faqih of the Maliki's declared Rida Khan to be: "One who strives to create dissension...." and : "Is one of those people who follow their low bestial desires and whatever Shaytan pours in their heart...."**

**The following Ulama also conferred and agreed upon the rebuttal of Shaykh Barzanji against Rida Khan:**

- i) Mufti Tajuddin Ilyas al-Hanafi**
- ii) Shaykh Muhammad Sa'eed al-Dalail**
- iii) Sayyid Abbas Ridwan**
- iv) Shaykh Umar al-Hamdan**
- v) Shaykh Khalil al-Kharbuti**

## **CONCLUSION**

**Let us now quote what Raza Khan said in the last page of his Tamheed-e-Iman about the Ulama of Deoband that he declared to be unbelievers unequivocally, and without a shadow of doubt in his mind. He said:**

**" (3) ANY PERSON WHO WOULD NOT CALL THEM DISBELIEVERS OR WOULD MAINTAIN FRIENDSHIP WITH THEM, OR WOULD TAKE INTO CONSIDERATION THEIR POSITIONS AS TEACHERS OR RELATIVES OR FRIENDS WILL ALSO DEFINITELY BECOME ONE OF THEM. HE IS A DISBELIEVER LIKE THEM. ON THE DAY OF JUDGEMENT, HE WILL ALSO BE TIED WITH THEM IN THE SAME ROPE. (4) WHATEVER LAME EXCUSES AND FRAUDULENT ARGUMENTS THEY GIVE HERE ARE INVALID AND FALSE."**

**Some more distasteful quotes:**

**Ahmad Rida Khan said: "If anyone admires Darul Ulum Deoband, or does not believe in the corruption of the Deobandi's and does not scorn them, THEN THIS IS SUFFICIENT TO MAKE A JUDGEMENT FOR HIM TO BE A NON-MUSLIM!" (Fatawa Ridwiyya, 6/43 of Rida Khan).**

**A Bareilvi by the name of Didar Ali declared in his Tafsir Mizan al-Adyan (2/270): "The Deobandi's are heretics and straying. They are the most wicked of all the creatures of Allah!!" (I say doesn't this mean that this Bareilvi believed that Deobandi's are worse than all the wicked groups of unbelievers, even the animals and Shaytan himself? What kind of person could say such a thing - please decide for yourself?!)**

**Raza Khan in his Malfuzat (pp. 325-6) said: "IF THERE IS A GATHERING OF HINDU'S, CHRISTIANS, QADIYANI'S AND DEOBANDI'S, THE DEOBANDI'S ALONE SHOULD BE REJECTED, FOR THEY HAVE COME OUT OF THE FOLD OF ISLAM AND DEFECTED FROM IT. AGREEMENT WITH THE UNBELIEVERS IS FAR BETTER THAN THE AGREEMENT WITH THE APOSTATES!!"**

**Let us finish off with one more quote from Rida Khan: "THE WORKS OF THE DEOBANDI'S ARE MORE UNCLEAN THAN THE VARIOUS WORKS OF THE HINDU'S. THE DOUBT ABOUT THE HERESY OF ASHRAF ALI DEOBANDI AND SUSPICION ABOUT HIS PUNISHMENT IS ALSO UNBELIEF. TO CLEANSE THE IMPURITY WITH THE PAPERS OF THE WORKS PRODUCED BY THE DEOBANDI'S IS NOT LAWFUL, NOT BECAUSE OF THE RESPECT FOR THEIR BOOKS, BUT BECAUSE OF THE REVERENCE OF THE LETTERS WITH WHICH THEY HAVE BEEN WRITTEN." (Fatawa Ridwiyya, 2/136, Faisalabad, Pakistan).**

**Needless to say, Maulana Ashraf Ali Thanawi was cleared by the Ulama of Hijaz, al-Azhar and Syria. We wonder what today's Bareilvi's have to say about these shocking quotes from Rida Khan and his disciple Didar Ali (which ultimately also apply to all those we have mentioned above, be it from Hijaz, al-Azhar or Syria). So I say by analyzing all of these statements of his (Rida Khan) the only logical deduction that can be inferred is that - not only are the Ulama of Deoband unbelievers but also all those who sided and signed in favour of them in al-Muhannad ala'l Mufannad, in Ghayatul Ma'mul of al-Barzanji and those Ulama who signed against Rida Khan's Husam al-Haramayn, Shaykh Muhammad Alawi al-Makki and Shaykh Abdal Fattah Abu Ghuddah (separate articles on their Deobandi affiliations have been posted previously) - are all under the sword of Rida's wrath and Takfir (taking people out of Islam)! I ask the opponents to either now join Rida's**

**Takfir against all of these venerable signatories or distance themselves from his harsh attitude. Let us see who the brave one's are. Will they make takfir as Rida demands or become alleged unbelievers like Rida's opponents?**

**Rida Khan declared the Deobandi's to be Wahhabi's falsely. Just look finally O readers on his belief on the accursed Satan and the Wahhabi's below! In his Ahkam-e-Shariat (p. 112):**

**"The Wahhabi's are more contemptuous than Iblis, indeed more mischievous and more straying than he, for the Shaytan does not tell a lie, but they tell a lie!!"**

**I finish by quoting the famous Hadith for you all to contemplate on: Allah's Messenger, sallallahu alaihi wa sallam said, "If a man says to his brother, 'O Kafir (disbeliever)!' Then surely one of them is such (i.e. a Kafir)." (Bukhari, 8.125A)**

**Wasalam**

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